This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

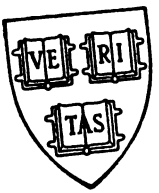
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

US 13454.7.5

Parker. Sermon. 1827

US 13454.7.5



HARVARD
COLLEGE
LIBRARY

[illegible]
from [illegible]

A

SERMON

DELIVERED AT SOUTHBOROUGH,

JULY 17, 1827,

THE DAY WHICH COMPLETED A CENTURY

FROM THE

INCORPORATION OF THE TOWN.

By JEROBOAM PARKER,
MINISTER OF SOUTHBOROUGH.

[PRINTED BY REQUEST.]

The fashion of this world passeth away.....THE APOSTLE PAUL.

Your fathers, where are they?.....ZACHARIAH.

We desire, that every one of you do shew the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them, who through faith and patience inherit the promises.

THE APOSTLE PAUL.

BOSTON:
JOHN MARSH.....State-Street.....1827

S13454.7.5

Rec^d Dec 6, 1842
The Gift of Rev James A. Kendall
of Cambridge

HARVARD
UNIVERSITY
LIBRARY

SERMON.

ECCLESIASTES i. 4.

ONE GENERATION PASSETH AWAY, AND ANOTHER GENERATION COMETH, BUT THE EARTH ABIDETH FOREVER.

THIS earth, through all the changes and revolutions of time, has been, and will continue to be, materially the same to the consummation of all things.—But when it has fully answered the purposes of its formation, as a theatre for the display of the varying dispensations of God, "the elements will melt with fervent heat, the earth also, and the works that are therein, shall be burned up; and the heavens shall be rolled together, as a scroll," and time will be succeeded by eternity.

"One generation passeth away, and another generation cometh, but the earth abideth for ever."

This solemn declaration of the wise man, with respect to the instability of all things, but the globe on which we dwell, is emphatically true in its most extensive sense, whether we apply it to the animal or vegetable world.

All that springs from the earth, or lives upon it, is fading and transient. All around us, life and death are presented to our view in quick succession. The verdure of spring, the maturity of summer, and the

decline of autumn are succeeded by the winter of death. Again, the face of the earth is renewed with life and beauty, rising from the ruins of the departed year, but doomed, like that which preceded it, to fall and disappear.

Such are the scenes and changes, presented to our view in the vegetable creation, and such is the condition of the animal world. All creatures that inhabit the air, the earth, and the waters—all have their respective periods of growth, maturity and decline, and all, like those that preceded them, are destined to pass away in their turn, to give place to those who shall come after them.

But it is to the destiny of man, who is subject to the same inviolable law of mortality, succession and change, that the inspired writer would direct our attention.—"One generation passeth away, and another generation cometh."—"Is there not an appointed time to man upon the earth?—His days are determined, the number of his months are with thee; thou hast appointed his bounds, that he cannot pass. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not."

This solemn truth is perpetually enforced upon our minds by the changes we observe in the creatures around us, and which we feel in ourselves. Had the Holy Scriptures been silent upon this subject, our own observation and experience might have taught us the solemn and interesting truths contained in our text.

As we are but of yesterday, how small is the space we have occupied? How little have we seen of the chain of events? How inadequate our con-

ceptions of that which has been, when compared with its real magnitude and extent?

How many millions have lived and died, since the sentence of death passed upon our guilty race? How often has this earth been filled and emptied of its inhabitants? Time has swept over it, age after age, with its consuming wave, bearing away successive generations to the ocean of eternity.

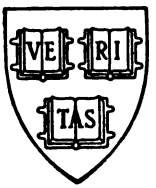
Where are the myriads unnumbered and untold, who inhabited the antediluvian world, or who have lived in succeeding ages? They have fallen and disappeared, like the leaves of autumn. Where are the mighty kingdoms and empires, which have risen and fallen, and been lost in the wreck of ages? Where are the magnificence and glory of Egypt, Assyria, Palestine, Greece and Rome? Where are their armies, as numerous as the locusts, and the people, as the sands on the sea-shore for multitude? Where are the majestic monuments of their greatness, and the splendid trophies of martial glory and victory?

If history had not recorded their greatness, and the ruins of vast cities, and gigantic structures had not been visible to this day, posterity would have been ignorant of their ancient glory, and even of their existence.

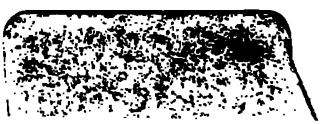
All these had their respective seasons of growth, maturity and decline, like the successive productions of the vegetable world, and no traces of their former existence remain, but their ruins.

But, to bring the subject nearer to the scene of our own existence.—How little do we know of the

US 13454.7.5



HARVARD
COLLEGE
LIBRARY



L. C. Kendall,
from Rev. Mr. Park

lages in Italy, with their inhabitants, have been swallowed up or destroyed by successive earthquakes.

In the civil world, commotions no less destructive in their effects, and more extensive in their consequences, have shaken the nations of the earth.—The events of this period are prominent in the history of the world, and are doubtless particularly marked in prophecy.

Besides others of minor importance, it appears that, since the year 1732, when Kouli Khan usurped the Persian throne, and conquered the Mogul empire, there have been no less than seventeen wars between nations called Christian. In three of which, this nation has been deeply interested and actually engaged. These wars, with their attendant evils, have been preceded or followed by no less than eight important revolutious in the same, or in different countries.

Every quarter of the globe has been more or less agitated. Great and unexpected events have taken place in rapid succession. Europe has exhibited a scene of horror and desolation, almost unparalleled in history. Thousands have fallen upon the high places of the field. Some nations have been overwhelmed or dismembered by conquest: others have emerged from obscurity. Russia, from a mere dukedom, has risen to the first rank among the nations of the earth—has arrested the rage of ambition and the torrent of conquest, and driven back the flood of desolation to its source. Thrice has the British throne been vacated, and filled by successive kings.

In the west and in the east, nations, crushed for ages, by Papal or Mahometan despotism, seem rising from the ashes of their ancestors to avenge their wrongs, and assert their liberty and independence.

But perhaps no revolution, recorded in the civil history of nations, is more important in its results, and more extensive in its consequences to the human family, than that which has taken place in our own country. It was the day-star of liberty, civil and religious—the dawn of a brighter day upon the world. Its influence has already been extensively felt and acknowledged, and nations, yet unborn, will hail it as the commencement of a new era in the history of the melioration of the condition of man.

No less important have been the changes and revolutions in the literary, moral, and religious world.

Men have not only begun to *see* and *acknowledge* the rights of humanity, but to *feel* and to *act*.—Hence the important changes in public sentiment and opinion. Customs and prejudices, sanctioned by time, and supported by worldly policy and interest, and which had scarcely been called in question, half a century ago, have been brought to the test of reason and Scripture, and found wanting. Hence the abolition of the slave trade among Christian nations, and hence the increasing opposition to the unchristian custom of war.

The period in which we live may be emphatically called the age of inquiry, invention and improvement in the arts and sciences, and of benevolent institutions, and religious enterprise. Many have run

to and fro, and knowledge is increased. The Christian world has received a powerful impulse, and seems rising in the strength of the Lord, to meliorate the condition of man, and to provide for his spiritual wants. No age, perhaps, since the time of the apostles, has seen *so many* benevolent institutions and exertions to civilize and Christianize the world, as the present, and within the space of thirty years past. The abodes of misery and want are visited to alleviate the sufferings of humanity. The regions of moral darkness and the shadow of death are explored,—the vast ocean is traversed, to carry the news of a Saviour to the islands of the sea, and to every quarter of the globe. The angel of the everlasting gospel seems to be now on the wing, flying in the midst of heaven, "to preach unto them that dwell on the earth; to every nation, and kindred, and tongue, and people;" and to announce the dawn of the millennial day.

But to notice more particularly a few only of the most prominent events of the past century, would exceed the limits prescribed by the present occasion.

To retrace the footsteps of that Providence, that "assigneth unto man the bounds of his habitation," in that series of events which led to the discovery and settlement of this continent, and cast our lot in this region of the earth, must be a delightful employment to every grateful and pious mind.

In many respects the history of this nation is similar to that of God's chosen people. Like them, our fathers were preserved in the sea and in the *wilderness*, then unexplored, and inhabited by fero-

cious beasts and hostile savages. Their infant settlement was protected, and the heathen driven out before them. Though not led by a pillar of a cloud by day, and of fire by night, yet the conduct of Providence is conspicuous in every period of their history.

A small company of Puritans, so called, rather than endure the spirit of intolerance and persecution in their own country, sought refuge on these then inhospitable shores; where they might enjoy, unmolested, the rights of freemen, and the liberty of worshipping God according to the dictates of their own consciences.

In November 20, 1620, O. S. they approached the American coast, and anchored in the harbor near Cape Cod. Having devoutly rendered thanks to God for their preservation, and committed themselves to his protection, they proceeded to establish such a form of government as appeared adapted to the exigencies of their affairs, landed in what is now called Plymouth, and commenced their first settlement.

The spirit, enterprise, and perseverance of these pilgrims will appear from the dangers they encountered, the difficulties they overcame, and the rapid progress of emigration.

In 1628, eight years after the landing of the fathers, a settlement was commenced at Naumkeag, now called Salem, which, except Plymouth, is the oldest town in this Commonwealth.

About this time their number and strength were considerably increased by the arrival of a large com-

pany of adventurers from England, who brought with them the same principles of liberty, which had succesfully resisted the encroachments of tyranny and oppression in their own country.

The same year, or before 1629, a settlement was made at Charlestown, then called by the Indians Mishawum, and at Mystic or Medford, which was incorporated in 1630. At this period, Shawmut, now Boston, began to be built.

The tide of emigration, which was continually increased by new accessions from the old world, continued to roll on towards the west. The wilderness was explored, and permanent settlements made at a greater distance from the sea-coast. Watertown was incorporated in 1630; Cambridge in 1633; Concord was purchased of the natives, and incorporated in 1635; Sudbury was settled and incorporated in 1639, and in 1656 a settlement was commenced at Marlborough by emigrants from Sudbury, four years before the date of its incorporation in 1660. Hence it appears that the progress of emigration had reached this place in about thirty years after the commencement of the Massachusetts Colony, and that Marlborough, which then included Westborough, Southborough, and Northborough, was at that time a frontier settlement, bordering on the unexplored wilderness, inhabited by the natives.

In 1656 a petition was presented to the General Court, by thirteen persons,* for a grant of land "8 miles square, or so much land as may containe to 8 miles square." This petition was answered by

* Appendix 1.

the Court by a grant of "a proportion of land of 6 miles, or otherwise, in some convenient form equivalent thereto, at the discretion of the committee," appointed to lay out and establish the bounds of the same, "in the place desired."

According to a plan of the English plantation, made in the year 1667, it contained 29,419 acres, which, with 6,000 acres reserved for the Indians, and afterwards annexed to Marlborough, amounted to 35,419 acres.

In 1657 the number of proprietors was twenty-one, eight others having been added to the thirteen original proprietors.

Notwithstanding the usual changes and revolutions in human society, and the perpetual fluctuations of property, and after the lapse of nearly one hundred and seventy years, it is evident from the great number of persons, now living within the original bounds of Marlborough, who bear the names of the first proprietors, that their possessions, in many instances, are now in the hands of their descendants. The descendants of Richard Newton, one of the original petitioners, have occupied the same farm, (now within the bounds of Southborough) on which he lived and died, where his great grand-son* now lives, aged ninety-three years, and his descendants to the seventh generation! A rare instance in the history of families in this ever-changing world!

The settlement commenced in the neighborhood of the Indian planting field, an Ockoocangansett, (the Indian name of the hill, back of the old meet-

*Solomon Newton.

ing-house in Marlborough) and extended to Whipsuppenicke, another hill about a mile south-easterly of the former, and in the adjacent parts. "By this name Whipsuppenicke or Whipsufferage, as it was sometimes written, the English plantation of Marlborough was known, till the time of its incorporation in 1660."

To provide for the public worship of God, and the instruction of youth, were among the first objects to which the attention of the proprietors was directed. These they effected according to their means, with a harmony and unanimity, which were no less honorable to their character, than conducive to their interest. In 1660, measures were adopted for the maintenance of public worship, and in 1662 for building a meeting-house, which was erected on the old Common, and was afterwards burnt by the Indians.

From the commencement of this infant settlement to the time of King Philip's war, in the year 1675, the inhabitants lived in peace and friendly intercourse with their Indian neighbors. But in 1676, Feb. 10, O. S. a party of Indians, having destroyed Lancaster, continued their desolating march through Marlborough, where they committed depredations on their way to Sudbury and Medfield, where more than forty dwelling-houses were burnt, and fifteen persons fell a sacrifice to savage barbarity.

In March following, a second attack was made upon Marlborough on the Sabbath, when the inhabitants were assembled in the meeting-house for public worship. They with difficulty made their escape to a neighboring garrison in safety; but their meet-

ing-house and many dwelling-houses were burnt, and most of their personal property was injured or destroyed.

Such was the alarm occasioned by these repeated attacks, that they retired from their settlement to a place of safety, and returned to their possessions at the close of the war, and erected another meeting-house near the site of the former.

From this period, it appears that the English settlers in Marlborough remained unmolested till the year 1704, when a small party of Indians surprised a number of the inhabitants of what is now Westborough, while at work in the field, killed one person, and carried four others into captivity. In 1707, a woman was surprised and killed by a party of Indians, at a small distance from her house, in that part of Marlborough, now within the bounds of Northborough.

Such was the danger and alarm at that period of savage warfare, that in 1711 there were no less than twenty-six dwelling-houses, (then called garrisons) supplied with arms, fortified, and surrounded with enclosures within the original limits of Marlborough, which contained at that time about one hundred and thirty-seven families.

"Our ears have heard and our fathers have told us" tales of desolation and wo. But at this period, while we enjoy the fruits of their labors and privations, "under our vines and fig-trees, having none to molest or make us afraid," how little can we know or conceive of the difficulties and dangers to which they were exposed; when not only property, but

life was insecure in the house, as well as in the field, and their midnight slumbers were liable to be broken by the horrors of the savage war-whoop.

But notwithstanding all these dangers and discouragements, they brought up their children in habits of industry and economy. They provided means of instruction, both in the school and in the sanctuary. They reverenced the ordinances of God,—the institutions of religion. They regarded the Sabbath as a most important and benevolent institution of heaven. They reverently and conscienciously attended the public worship of God. Though many of them lived at a great distance from the place of meeting, and must pass more dangers than were found even in the valley of Baca,* no trivial excuse or slight inconvenience could detain them from the house of prayer, as the manner of *many* is, at *this* day, though even that sacred place was liable to be assailed by a merciless foe. Let us cherish their memory, while we enjoy the fruits of their labors; let us gratefully call to mind that Providence which was their shield and defence, and endeavor to resemble them in those virtues which they left for our imitation; and especially let us imitate their piety to God, that we may *rationally* hope and trust that he will be our God, as he was the God of our fathers. "One generation shall praise thy works to another, and shall declare thy mighty acts" among the people.

Soon after this period, it appears that the settlement had been extended in every direction towards the borders of the town.

* Psalm lxxxiv. 6.

The increase of wealth and population, and the considerable distance of many of the inhabitants from the place of public worship, rendered it necessary for their accommodation that a separation should take place.

In 1717 the inhabitants of the westerly part of Marlborough, then called Chauncy Village, and including what is now Westborough and Northborough, were incorporated as a separate town, and in 1718 erected a meeting-house for public worship.—In 1744 Westborough was divided into two precincts, and Northborough became a separate parish, and in 1766 was incorporated as a town.

In 1727 the inhabitants of the southerly part of Marlborough, now Southborough, petitioned to be set off as a separate township.

The harmony and unanimity with which the separation was effected, will appear from a record of the proceedings of the inhabitants of Marlborough at a town-meeting, June 12, 1727. The town proceeded to choose a committee to confer with the petitioners about settling a line between them and the town. The line having been agreed upon, and accepted, at the same meeting, the town voted, that the inhabitants of Stony Brook be set off, as a separate township,—that the towns would join with them to petition the General Court,—and that the selectmen, or a major part of them, should join with them on the town's behalf for a confirmation of said township.*

* Marlborough Town Records.

In July 6, 1727, O. S. or according to our present reckoning, July 17, the inhabitants of this part of Marlborough were incorporated by an act of the General Court, and, from its local situation in the ancient town of Marlborough, was called Southborough.

The name by which it was known previously to the time of its incorporation was Stony Brook, probably from a stream of water, which still bears this name, and has its source near the western limits of Southborough, and passes in an easterly direction through the centre of the town into Framingham, where it falls into Sudbury river.

Most of that part of the town, which lies north of Stony Brook was anciently known by the name of Cow Commons, from the circumstance of its having been improved by the original proprietors of Marlborough, as a common pasture. Tradition informs us, that daily information concerning their cattle was given them by the Indians, (then living among them,) on their return from their hunting excursions.

It does not appear from any records in our possession, that any person was killed, or any remarkable depredations committed by the Indians within the bounds of this town. Tradition only informs us, that a man, being pursued by the Indians, effected his escape by taking refuge in a small thicket in a meadow, a little north of Southborough meeting-house. The spot has since been regarded as a memorial too sacred to be invaded by the axe or the *scythe.*

The bounds of Southborough have remained nearly the same as they were at the time of its incorporation. But in the year 1780, certain inhabitants of a part* of Framingham, bordering on Sudbury river, and lying between Southborough and Hopkinton, petitioned to be set off to this town. In 1785, this tract of land, consisting of about 300 acres, was annexed to Southborough. With this addition the town (according to the plan taken† in May, 1795, now in the office of the Secretary of this Commonwealth,) contains 9,122 acres, including ponds and brooks.

The number of inhabitants within the bounds of Southborough, previously to the year 1727, and the number and names of the petitioners for an act of incorporation, we have not been able to ascertain from any records in our possession.

Subsequent to this period, it appears that there were, in 1793, 120 dwelling-houses, 150 famliies, and 840 inhabitants; and according to the census in 1810, 160 families, and 933 inhabitants; and in 1820 1,030 inhabitants.

For the satisfaction of those, who may feel a local interest in the civil transactions of the inhabitants of this place, we may observe, that it appears, from the records of this town, that the first town-meeting was held at the house‡ of Timothy Brigham, August 28, 1727, attested by William

* This tract of land, from its form and situation with respect to Framingham, was then called Fiddle Neck.

† By Nathan Bridges, of Southborough.

‡ A little east of the place where the meeting-house now stands.

Johnson, jr. Moderator,—that in March following, 1728, town-officers were chosen,—that the first person chosen to represent the town in the General Court was Samuel Lyscom, in 1740,—that Jonathan Ward attended the Provincial Congress convened at Concord, in 1774,—and that in 1780, Dr. James Parker was chosen a Delegate to the Convention, convened at Cambridge, to form the Constitution of this State.

By a reference to the records of this town, it will appear that the inhabitants took an early and decided part in defence of the liberties of our country, and bore a full share in the burdens and privations of the revolutionary conflict, previously to its commencement, and during its continuance.

As early as the year 1765, after noticing the alarming situation of the country, under the burden of new impositions, and unconstitutional taxes, by which they, as loyal British subjects, were deprived of their unalienable and inestimable rights, among others the following in tructions were unanimously voted in town-meeting, to be given to their representative*: "That you would, in the most effectual and loyal manner, firmly assert and lawfully maintain the inherent rights of the Province;—that posterity may know that, if we must be slaves, we do not choose by our own acts to destroy ourselves, and willingly entail slavery on them."

In March, 1773, a committee was chosen, and directed to report the rights and privileges of the Province. The report was made and accepted, and

* Ezra Taylor, Esq.

the town-clerk was directed to transmit a copy of the same to the Committee of Correspondence in Boston.

In 1774, a standing committee of correspondence was chosen to unite and correspond with other committees.

Every person capable of bearing arms, from sixteen years and upwards, was armed according to law, and officers chosen to instruct them in the military art.

The same year the inhabitants entered into an agreement not to purchase or consume any goods, wares or merchandize, which should arrive in America from Great-Britain, and that they would not commence needless law-suits against the honest and industrious, who were endeavoring to pay their debts, or take advantage of the pressure of the times to neglect their own obligations.

About this time a company of volunteers was formed, and disciplined and supported at the expense of the town, to be in constant readiness to repel any attack of the enemy.

To meet the pressing exigences of this and the following years of danger and alarm, great sacrifices were patiently made. By perpetual requisitions new expenses were incurred, and new privations endured. Many of the inhabitants of this and other towns were compelled to leave the occupations and comforts of domestic life to defend the rights of their country—all they held dear and important, as men and as citizens, upon the "high places of the field." Then in the expressive language of that pe-

riod, "the rich murmured, and the poor groaned under burdens which neither they nor their fathers were able to bear."

But I forbear to describe scenes, in which many of our fathers of this respected audience were actors, and from whom we might receive more important information.

In the act by which this town was incorporated, is the following provision: "Provided, also, that the inhabitants of the said town of Southborough do, within the space of eighteen months from the publication of this act, erect and furnish a suitable house for the public worship of God, and procure and settle a learned and orthodox minister of good conversation, and make provision for his comfortable and honorable support; and likewise provide a schoolmaster to instruct their youth in writing and reading.

Agreeably to this provision at the first town-meeting, August 28, 1727, the following measures were adopted.—A committee was chosen to provide a place for public meetings, and the town "voted to erect a meeting-house forty feet wide, and fifty feet long, on the most convenient place, nearest the centre of the town," and a committee was chosen to ascertain the centre by admeasurement.

At the same meeting, yonder sacred place, where are deposited the remains of so many of our dear friends, was selected, and afterwards devoted to its present use.

From the proceedings of subsequent meetings it appears, that white pine timber from Mussheta*

* Probably Moscheto swamp.

swamp, and other materials were collected, and the necessary preparations made for erecting a meeting-house immediately, and three hundred pounds proposed to be raised for that purpose.

But, as a difference of opinion existed, with respect to the location of the house, the subject was referred to the arbitration of five respectable men from Marlborough and Westborough, who unanimously agreed upon the spot west of the burying-ground.

That their decision was to the general satisfaction of the inhabitants of this town, is evident from the harmony and unanimity of their proceedings. The same day the town proceeded to make preparations to raise the frame of the house, which was erected on the place designated by the committee, November, 1727.

That house, which was the place, where our fathers worshipped, remained seventy-nine years, till the house in which we now worship, near the site of the former, was erected and dedicated to the worship of God, December 17, 1806.

In October, 1727, the sum of twenty-five pounds was granted and appropriated by the town, as a "compensation for those ministers who should preach the word of God among them."

From 1727 to 1730 it appears that the following ministers were employed to preach in this place :— Messrs. Jennison of Watertown, Cabbot, Bridgham, Nicolas Gillman, and Moses Hale. The two last were invited to settle in the ministry in this place, but did not accept the invitation.

In October 21, 1730, a church was gathered in this place, consisting of 17 male members, who subscribed to a covenant. The same day the Rev. Nathan Stone, a native of Harwich, was ordained first minister of this church and people. He continued in this place to the 51st year of his ministry, and departed this life May 31, 1781, in the 74th year of his age.

Nothing special is recorded, as having occurred during his ministry. But it appears, that, with the exception of a short period, he lived in peace and harmony with his people. Some of this audience, who yet remember him, are living witnesses of his faithfulness. The following character is given him by one of his contemporaries in the ministry.—" He was a judicious, prudent, and faithful minister of Christ, and was continued serving God in the gospel of his Son, to the great satisfaction of his people."

Besides the seventeen members who composed the church at its formation, the additions to the church during his ministry were two hundred and seven; one hundred and sixty-nine were admitted from this town, and thirty-eight from other churches, besides two hundred and sixty who owned the covenant without coming to the Lord's table. Thirty-six were dismissed and recommended to other churches. The baptisms were one thousand and sixty-two; the marriages two hundred and fifty-one; and the deaths five hundred and eighty-two.

From the records of this period it appears, that the greatest number of deaths which have taken place in any year, since the incorporation of this

town, was from June 13, 1740, to June 15, 1741, when forty persons died, and thirty of them of the throat distemper.

For ten years after the decease of Mr. Stone this town was destitute of a settled minister, and a considerable number of ministers were employed to preach in this place. Several of them were successively invited to settle here in the ministry, and each returned a negative answer.

From the records of this period, though in some respects deficient, it appears that thirty persons were added to the church, twenty-seven from this town, and three from other churches; five were dismissed and recommended; eighteen owned the baptismal covenant; one hundred and seventeen were baptized. The number of deaths was one hundred and three; and the marriages found on record are only thirty-five.

After this, the Rev. Samuel Sumner, a native of Shrewsbury, was called to the pastoral office in this place, and was ordained June 1, 1791. He was dismissed, agreeably to his request, December 1, 1797.

The additions to the church while he was minister were thirty-four, twenty-nine from this town, and five from other churches; twelve owned the covenant; eleven were dismissed to other churches; one hundred and seventeen were baptized. The marriages were thirty-six, and the deaths one hundred.

From December 1, 1797, to October 9, 1799, there is a deficiency in the records. Seventeen deaths are recorded. During this time several ministers were employed to preach in this place.

Almost twenty-eight years ago, your present pastor was ordained to the ministerial office in this place. Though even a prophet must not expect either honor or emolument in his own country and among his own kindred; yet he would, on this occasion, evince his grateful sense of every expression of your favor, and of the candor with which you have attended his defective services; and it is his prayer to the God of all grace, that his feeble exertions may "not be in vain in the Lord."

Since his ordination, October 9, 1799, three hundred and ninety-six persons,* in this society have departed this life,—seventy-four have been added to the church, and about half that number within four years past,—sixty-two have been added from this town, and twelve from other churches. One hundred and seventy have received the ordinance of baptism;—thirteen have been dismissed from this church, and two hundred and twenty-three have been united in marriage. As the baptismal covenant has been discontinued, none have been admitted to that covenant.

Hence it appears that, from the first organization of this church, now ninety-seven years ago, there have been in the whole, including the seventeen first members, three hundred and sixty-two added to this church.

One thousand four hundred and sixty-six have received the ordinance of baptism.

Two hundred and ninety have owned the covenant.

* Appendix ii.

Five hundred and fifty-seven have been joined in marriage, including twelve united by civil magistrates and others.

Two thousand three hundred and ninety births are found on record, and including thirteen deaths on record previous to 1730, the whole number of deaths in this place during the century past is one thousand two hundred and eleven.*

The number of persons who have sustained the office of deacon during the same period is twelve.†

For almost a century, but one denomination of Christians, and but one religious society, have existed in this town.

In 1825, a Baptist society was formed in this place, and a minister of that denomination was ordained to the work of the ministry in that society.

Whatever may be our denomination, whatever our religious creed, let us *all* be solicitous to imbibe the spirit of the religion we profess,—to obey its injunctions,—and to exhibit its fruits, that we may evince to the surrounding world that we have been with Jesus.

On this occasion we are naturally led to some important reflections.

1. It is the part of wisdom to profit by observation and experience of the past.

As this is the last time I shall ever address you, my friends, on an occasion like this, shall I not be permitted to observe that from documents‡ in my possession it appears, that near seventy years ago,

* Appendix iii. † Appendix iv.

‡ Result of the council convened at Southborough, in 1768.

the order, peace and harmony, which prevailed in the civil and ecclesiastical transactions of this society, were subjects of public remark, and the honorable appellation of "peaceable town" was publicly given to this place. If you would continue to deserve and enjoy the advantages it implies—if you would evince to the world, that you have not degenerated from the virtues of your ancestors—if you would preserve peace, and harmony amongst yourselves—if you would promote the interests of piety and virtue, civil, social, and religious order in society, in your families, in your own souls—if you would transmit these invaluable blessings to your children, to future generations,—bring them up in the "nurture and admonition of the Lord" by precept and example. Take the sacred volume for your guide, and attend to its admonitions. "Be not carried about by every wind of doctrine, lest ye be zealously affected, but not well. Study the things that make for peace, and whereby one may edify another.—Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

2. On a review of the past, what reflections are suggested to every serious mind! Less than one hundred and seventy years ago, and even in the past century, this was a howling wilderness. Here the prowling wolf howled to his companions in the *distant swamp* to renew their nightly depredations

of slaughter and blood. Here the flinty arrow, now found in our fields, and in the cabinets of the curious, was winged with death at the huge bear and the harmless deer. Here the woods resounded with the dismal war-song. Here the savage pitched his wigwam. Here perhaps, on the very spot where we now worship, his superstitious devotions were offered to the clouds and to the thunder of heaven.

Mark the pleasing contrast! The hills have become plains, and the rough places smooth under the persevering hand of industry. To the rude habitations and precarious fare of the savage have suceeded commodious dwellings of domestic peace, and plenty crowns the festive board. The wilderness has become a fruitful field, waving with the luxuriance of harvest, and vocal with the praises of God. "Instead of the thorn has come up the fir tree, and and instead of the briar the myrtle tree, to beautify the place of the sanctuary."

While we venerate the memory of our fathers, who were pioneers to prepare the way before us, while we admire their fortitude and perseverance in the face of every danger, let us imitate their piety, and say, "Not unto us, O Lord, not unto us, but unto thy name be all the glory."

3. "The fashion of this world passeth away."—What changes have taken place in this small society, since it had a corporate existence!—in families—in the external circumstances and relations of life! "Our fathers *where* are they? and the prophets, do they live for ever?" A number, greater than that of the

inhabitants of this town, sleeps in yonder burying-ground. If such be the ravages of death within so small a space, what have they been in the world at large—in all nations, since time began!

4. "One generation passeth away, and another generation cometh." Who can be indifferent to the fate of those who are to succeed us? What mean these flowery decorations* in the sanctuary of God? Let them be silent monitors to the youth of this assembly. Mark attentively their bloom and their decline. They are lively emblems of your condition—of beauty and decay. They speak a language too plain to be misunderstood—too impressive to be disregarded. Their bloom, how transient! —their continuance, how short! Happiness is your aim; but where do you expect to find it? In the pleasures and amusements of the morning of life, or in the acquisitions of maturer age? These are transient, precarious, unsatisfying, and can never answer the aspirations of the human soul. Happiness dwells only with wisdom; and what is wisdom? "The fear of the Lord is the beginning of wisdom. Know ye the God of your fathers, and serve him with a perfect heart, and with a willing mind."—Then will you know, by happy experience, that "wisdom's ways are ways of pleasantness, and all her paths are peace,"—then will you secure that interest, of which these verdant branches† are striking emblems.—Perennial beauty—and immortal youth!

5. And now, my fellow-immortals, of every age, on the same stream of time which has borne away

* *The-meeting* house was decorated with flowers and evergreens.

† Evergreens.

all that have preceded us to the ocean of eternity. Where will be all this great assembly before one hundred years more shall have rolled away? Soon rising and succeeding generations will tread upon our ashes, as we have trodden upon the ruins of departed years. Soon shall we pass away like a dream, and our memorial will be forgotten,—soon eternity will be present with all its realities. What then is our wisdom? "The knowledge of the holy is understanding. Without holiness no man shall see the Lord. One thing is needful." Labor to secure a part in the resurrection of the just,—in the "new heavens, and the new earth, wherein dwelleth righteousness;"—that part, which will survive the ravages of death and time, the wreck of worlds,—when the angel of the covenant will "lift his hand to heaven, and sware by him that liveth forever and ever, that there shall be time no longer,"—and when all the lights in the firmament will be extinguished by the uncreated glory of the invisible God.

APPENDIX.

I. Page 14.

The following are the names of the original petitioners:

Edmund Rice,	Richard Newton,
John Howe,	Thomas Goodenow,
Thomas King,	Edward Rice,
John Bent, sen.	Peter Bent,
William Ward,	John Ruddocke,
John Maynard,	Henry Rice.
John Woods,	

In 1657, the following eight names were found among the proprietors:

William Kerly,	John Johnson,
John Rediat,	Thomas Rice,
Solomon Johnson,	Peter King,
Samuel Rice,	Christopher Banister.

II. Page 28.

The whole number of deaths in Southborough, from October 9, 1799, to July 17, 1827.

1799	4	1807	19	1815	17	1823	8
1800	14	1808	10	1816	10	1824	11
1801	16	1809	8	1817	16	1825	21
1802	24	1810	11	1818	6	1826	21
1803	21	1811	11	1819	15	1827	7
1804	11	1812	13	1820	15		
1805	6	1813	23	1821	15		—
1806	16	1814	13	1822	14	Total,	396

DEATHS.

Under 1 year .	61	From 50 to 60 .	22
From 1 to 10 years	76	From 60 to 70 .	42
From 10 to 20 .	24	From 70 to 80 .	47
From 20 to 30 .	38	From 80 to 90 .	25
From 30 to 40 .	17	From 90 to 100 .	8
From 40 to 50 .	24	Age unknown .	12

DISORDERS.

Consumption	79	Apoplexy	11
Fevers	38	Abscess	2
Dysentery	32	Disorder of the heart	1
Dropsy	17	Hernia	1
Dropsy in the head	11	Melancholy	1
Fits	18	Asthma	2
Accidents	11	Cancer	6
Decay	39	Inflam'n of the bowels	6
Jaundice	8	Mortification	14
Suddenly	8	Palsy	13
Lethargy	8	Colic	1
Canker	7	Measles	1
Quinsy	5	Suspension of urine	2
Worms	5	Unknown	49

The average number of deaths, during the above period, is 14 and a fraction over.

Of those whose ages are known, 168 lived beyond the age of 40—88 beyond the age of 70—33 beyond the age of 80—8 beyond the age of 90—and 2 lived to the age of 96 years.

Nearly one-sixth part of those whose ages are known died under 1 year; and about one-fifth part from 1 to 10 years of age.

The prevalent disorder has been consumption, of which more than one-fifth part have died.

III. Page 29.

The average number of deaths for each year, during the Century past, is 12 and a fraction over.

IV. Page 29.

The following is a list of the Deacons in Southborough church, with the years when they were chosen:

John Bellows,	1730	John Fay,	1767
Jonathan Witt,	1730	Edmund Chamberlin,	1789
John Amsden,	1736	Hezekiah Fay,	1789
David Woods,	1741	Josiah Newton,	1800
William Ward,	1753	Joseph Johnson,	1816
Gideon Newton,	1756	Brigham Fay,	1822

APPENDIX,

By the Committee of Arrangements, inserted at the request of the Inhabitants of Southborough.

At a legal town-meeting, on the first Monday of April, 1827, the inhabitants of Southborough adopted the following resolutions, viz. :

That the 17th July next,* (the completion of a century since the incorporation of the town) be celebrated by a Public Discourse and other appropriate services.

That Doct. Joseph Bullard, Perley Whipple, Esq. Willard Newton, Esq. Mr. Jeremiah Newton, Col. Jonas Ball, Col. Francis B. Fay, and Mr. Gabriel Parker, be a committee to confer with the Rev. Mr. Parker, and make such other arrangements as were expedient and proper.

The necessary arrangements having been made, the ladies of the town assembled at the meeting-house on the 16th with flowers, garlands, shrubbery, &c. and decorated the house with a neatness and elegance that justly secured to them the applause of numerous spectators.

On the 17th a procession was formed at half past 10 o'clock, A. M. consisting of between four and five hundred ladies and gentlemen, accompanied with a band of music, under the direction of Col. Jonas Ball as Chief Marshal, assisted by Majors Larkin Newton, and Artemas Fay, Captains Humphrey, B. Wheeler, Isaac Smith, Artemas Ward, and Temple Fay, Lieut. Lucius Parker and Ensign Edwin T. Fay, as Deputy Marshals, which moved to the house of the Rev. Mr. Parker where the Rev. Clergy being received, returned to the meeting house, where about one thousand people were comfortably seated under the direction of Mr. Swain Parker, Capt. Elisha Johnson, Jr. Lt. Dexter Ball, and Mr. Moses Whiting, assisted by the Marshals.

ORDER OF EXERCISES.

1st, Ode.—2d, Hymn.—3d, Prayer by the Rev. Asa Packard, of Lancaster.—4th, Psalm.—5th, Sermon by Rev. Jeroboam Parker, of Southboro'.—6th, Prayer by Rev. Elisha Rockwood, of Westboro'.—7th, Hymn.—8th, Anthem.—9th, Benediction.

* The town was incorporated July 6, 1727, old style.

After the services a procession was again formed and moved to a spacious bower, where about 300 ladies and gentlemen partook of a sumptuous entertainment, prepared by Mr. Fitch Winchester in a manner which gave universal satisfaction.

At the table Doct. Joseph Bullard presided, assisted by Perey Whipple and Willard Newton, Esqs. as Vice-Presidents.

After dinner the following toasts were read by Col. Francis B. Fay, which were drank with universal applause.

TOASTS.

1. *The Day we celebrate.* Which gave birth to the political existence of the town of Southborough.—May our gratitude arise to our ancestors who laid the foundation for their posterity.

2. *Our Ancestors who petitioned for our Charter.* They *planted*, our fathers *watered*, and we are reaping the increase.

3. We venerate the heroic virtues of our ancestors, who braved perils by sea and land, to enjoy the soil of civil and religious liberty.

4. *Our natural Mother, the town of Marl*-borough. A kind and respectable *parent* who has suffered three of her children to establish *boroughs* of their *own* upon *her own original soil.*

5. *The town of Southborough.* A wonderful *child*, an hundred years old, and, we trust, not come to its growth ! !

6. *Our Government.* May our *posterity* be as solicitous to *keep* and *improve*, as our *ancestors* were to *adopt* and *protect.*

7. *Our Ecclesiastical History.* Its foundation laid with *Stone**—experience has *taught us* that some of its *best materials* were *raised* upon our *own soil.*

8. *Our aged fellow-citizens, who honor us with their company. They toiled* to make *us free.* May *we toil* to make *them* happy.

9. *Our Country's improvement for a century in Agriculture, Arts and Sciences.* A *star* in the *West*, which has caused wonder in the *East.*

10. *The Administration of John Quincy Adams.* May his first *Presidency* be marked with that *wisdom* which shall put to *silence* all *opposition to his second.*

11. *Our Governor.* A *farmer*, a *jurist*, and a statesman.—He stands at *helm*, *steady.*

* The first minister of Southborough was the Rev. Nathan Stone—their present minister is a native of the town.

12. *The Clergy.* Shining ornaments in the hand of *nature*, when they preach the *gospel, instead* of the *doctrines* of *men.*

13. *Our respected Pastor.* May his life and usefulness be continued to *us* and our *posterity.*

The following volunteers, with many others, were given.

By the Rev. Asa Packard, of Lancaster.

Our posterity. May they, one hundred years hence, as justly celebrate our virtues, principles and habits, as we celebrate those of our ancestors.

By William Draper, Esq. of Marlborough.

The Friends of Liberty, who in 1765 *put on record in the town of Southborough sentiments which would have done honor to a Roman Senate.*—Marlborough will ever feel proud to have furnished a "*borough*" for such *animals.*

By Richard Farwell, Esq. of Marlborough.

The descendants of the petitioners for the act of incorporation of the town of Southborough.—Worthy descendants of worthy ancestors.

After rising from the table, the inhabitants appointed a committee, consisting of Doct. Joseph Bullard, Perley Whipple, Esq. and Col. Jonas Ball, to wait on the Rev. Mr. Parker, and request a copy of the foregoing discourse for the press. The request being granted, the inhabitants then directed the committee of arrangements to cause the same to be published, together with the proceedings of the inhabitants, order of arrangements, and exercises of the day.

ERRATA.

9th page—12th line from bottom, for "recollections" read *recollection.*

19th page—4th line from bottom, for "towns" read *town.*

US 13454.7.5
A sermon delivered at Southborough,
Widener Library 006265464
3 2044 086 373 446